164 on the knee. Luckily Max Mann, the medical assistant from Ambunti is due
[125] here in a few days on his patrol.
[657]

124 Now that we are beginning to know individuals by name in a wider circle and their kinship ties, we are finding several corrections that must be made in the schematic kinship system given above. We are now able to get genealogies from older men and those who do not speak pidgin. These are not reliable of course, but they give us names, marriage connexions, and
572 inter-tribal affiliations which serve as leads. The term naremboy we find
[192] has a deeper meaning than friend. It seems to be used to address a limited number of individuals (and their wives) of different sibs of the same age grade. Such boys or men are the ones who are scarified or who will be scarified at the month long ceremony in one of the house tamberans. They are carved up on the same bark slab according to some order which we don't
[764] yet know. Later on when one's naremboy dies, the others get particular parts of the skeleton; jaw-bone, ulnar, and collar-bone.

114 Speaking of interruptions, we have had a young man from Yelagu around the house from time to time. He is a fugitive from this place, a little bush-village several miles back, as yet unvisited by the government. John has worked a bit with him on vocabulary, Yelagu talk being a little different
[158] from Hongwem. The story is that he is insane and that his reason for being here is that he killed his wife and fears revenge from her family if he
114 returns. Just as we were finishing lunch today, Mundik , this fellow by name,
627 came up to the cook house with his wrists tightly bound, hands greatly swollen, teeth missing, and suffering from several bruises on the face. His story is that he was attending the second burial of a Wenyabankure sib woman, an affinal relation. After the distribution of the food at the house,

796 keen enjoyment but no abandon--in what we have seen. We can see how the steady hour-long sound and movement would prepare the group to go out and spear a few of the out-group; we could feel a little of this ourselves.

796 123 We were told repeatedly that what we had seen at this ceremony was to be kept to ourselves; we were not to tell our house-monkis or any men who were not initiates. Of course women could not be told either. The younger boys were much impressed by our attendance. They were amused but a little shocked when John told them that the noise of the big gong was only a bullamukau. The savi talks however thought this a good explanation.

796 123 183 My 'monki', Owiyap, also reminded me that I couldn't say anything about the affair to a non-initiate, for the knowledge alone is supposed to cause sickness and death; and then proceeded to outline the whole ceremony for me! He said that when his father was near death, he had told him all about this and other ceremonies and had told him that there was nothing to fear; men, not spirits, ruled this singsing. Another crack in the 'cake of custom'.

114 Our boy, Mar (see Dec. 9, 1936), is now well on the road to recovery. The snake has been 'raused' from his belly he believes, and his strength is slowly returning. He is very much quieter than when we first knew him, although he may be merely making the most of his convalescence to avoid work. We have taken on another lad from Yambon in the meantime, so we will not have to lose our tempers in order to have a good supply of firewood and water.

657 179 Max Mann, our good friend the young Medical Assistant of Ambunti, came here on the annual medical patrol on the 12th. This was a welcome break for us and for him too. He is not underworked by any means, having about 100 in his "house sick" to look out for and many patrols to make as well. His visit stirred up the people here as it always does, but after waiting

657 a half-day, he got a line representing between 80-90% of the recorded
177 population. At Tangwisheap the day before he had had a line of five old men who were not able to go off to the bush and hide with all the rest. One former medical assistant wrote under 'Remarks' in the village book 'it would be much easier herding sheep'.

657 From his inspection he concluded that the Kwoma are a very healthy
177 group of people. He had given us his tabulated results. The spleen rate
164 in children is rather high (they don't bother with adults), and filarial glands are found in one-third of the population. But framboesia is scarce and tropical ulcers few. Ring-worm is found in about one-sixth. After the inspection was over we dove into a half dozen bottles of beer which Max had brought for us.

657 The next morning the dispensary was set up outside our house and
177 treatment was given to those who had seemed to need it in the line the day before. Many more appeared than were called, all wanting the hypodermic injection 606, for framboesia. The fame of this is known to all, but beside its purpose it is expected to clear up any complaint that a person may have. Max was very good and gave over forty injections, handling the people very well. We told him the Hongwam term for hello, good-bye, etc. which he used to our friends great delight.

648 On the 12th we saw a pinnace going up the river; the second that has
657 gone up the river since our settling down here. Max told us that this was Assistant District Officer Ellis of Angoram who is going up to the Yellow River to dismantle the new station which is a failure. That means that after the first of the year Ambunti will again hold the title of being the most remote station in the territory--some say in the British Empire, but I doubt that. At any rate it sounds much worse than it really is.

648 The Yellow River station is being closed because it is a very unhealthy
657 place and the natives are few. And there is another gold rush on over behind Wewak, so all the men that can be spared are needed there.

114 We were much less interested in governmental affairs than in whether the pinnace had brought us mail. When Max left us the next day, he crossed two carriers with a big pile of it for us. Its bulk was due to six weeks daily issues of the Sydney Morning Herald. All of the first week in November's copies were missing, but in the last issue we had, that of Nov. 12th, we found that U.S. stocks had been climbing 'since Roosevelt's election'. Then we sent the natives packing and sat down for an afternoon of finding out what our friends and relations had been doing all summer.

We had been planning to leave here on the 20th to spend Christmas at Ambunti. First however, we were going to Yambon to spend four days
648 tracing down connections between these people and ours. They traded with
[439] them long before the white men came, getting cowrie and sea shells from
[178] them as they do today; in myths, the Yambon people are thought to have come
[173] up one time with some of our Hongwem; and the Kwoma people hid the Yambons fifteen years or more ago when the government was up here straightening out the village with rifles and fire.

114 The day before yesterday we had a note from Versy, the Police Master at Ambunti, saying the Assistant District Officer Ellis was sending up a pinnace for the four of us to come down to Angoram for Christmas. Ellis is the man who is the boss of the whole river, so we think this is a sufficient call to allow us a few days leave. Thus we will go to Ambunti tomorrow to meet Ellis on his way down and then go to Yambon for the following few days until our transport arrives.

657 123 197

December 13, 1969.[1] While sitting talking with Max, one of the children came in saying the child Suw was very sick. We went down to see him. His mother was sitting just outside the building, and the other girls were in the house. War, who was sitting on the hill beside the house, greeted us. Kis and Kar were standing around. Kwonai was there. We took Suw's temperature; it was normal. Then we stood looking at him and discussing the case. Max said, "He certainly looks sick." Our faces were rather long. All of a sudden we heard a sobbing and looked up to see War, his head on his knees, and his body shaking with sobs. Suw's mother began to cry a little too. We went and got some medicine, a mixture of dover powders, asperin, and marnite in warm water, then came back and gave it to Suw. He vomited it up immediately and with it some undigested boyna leaves. After this his eyes looked brighter and we left him.

[1] [i.e., 1936 - analyst]

*115 ten minutes and a while later I went down to his house. He was sitting up and for the first time conversed with me. We talked about Mundik. He said if Mundik were to come near his house, he would shoot him with a spear. I finally asked him if he thought that the poison was gone and he said that he thought so--that he felt all right.

December 17, 1936.

Mar is practically recovered.

December 30, 1936.

Mar came to the government station at Ambunti with Owiyap, Yet, Han and several others. They said that they were coming to see me and also because Mar wanted to have a few bad sores on his ankles attended to. He was treated and committed to the house because he was sick. He stayed there only one day day the next day ran back to Rumbima.

[123] [657]

January 17, 1937.

[584] Mar told me that he has decided to get another wife. He talked to War, who gave him condition to marry his daughter if the bride price were paid. I asked Mar if he had asked War directly, but he said that he hadn't , but that he had His act as go-between.

[123] The white trader and recruiter is coming soon. Mar told me of the things he wanted to buy but then sighed because he had no money. I had given Owiyap some money to purchase something, so I also gave Mar three shillings. The next day a river native came up with some shell money. (Shell money is the medium of exchange used for the bride price; any other kind of money is not accepted.) Mar rushed up to me and wanted to know if he should buy some. I told him it was his business. After sitting and fidgeting and asking me again for a while, he finally made his decision and rushed down the hill and bought some. There was another bit he could have purchased with an additional shilling which he tried

[436] [583] [123]

[123]

*115 584 883 marry her at all he thought that she would probably be married by the time he returned; if not he would marry her.

February 3, 1937.

*115 752 123 657 The sore on Owiyap's leg, which developed when we were still at Ambunti, still does not heal properly, and looks pretty bad. Several times before he has suggested going in to the station. Wes was going in today to meet Tip so I decided to send Owiyap. I told him last night and at first he agreed to go, but then he began to think of reasons why he should not go. I insisted. This morning he again tried to get out of it, saying that Mar had told him to wait for him. I looked at him, and he grinned sheepishly and said, "All right, I'll go."

Summary made February 11, 1937.

128 Anything like a day by day account, is of course impossible, so I think the best thing to do at this point is to summarize the culture

133 briefly as it looks to us at this point. The Kwoma is a group of mountains running north and west of the government station at Ambunti which are known as the Peilungua range. The Sepik River runs around the south and east edges of these mountains, and the great sago plane which stretches to the Dutch border and to the sea bounds them on the west and north. From Ambunti station at their south-eastern tip, to Tangwishamp at their north-western is a distance of about ten miles. The mountains consist of a series of short ridges running in all directions, the general trend being in the form of a S, its beginning at Ambunti, its end at Tangwishamp, we being situated about in the middle of the diagonal. The slopes of these ridges are very precipitous; it is usually necessary either to dig ones feet into the earth or to hold onto vines and roots to keep ones footing.

[132] [241] A dense forest of large trees covers the whole area except for small garden plots cleared here and there. The highest point, Ambunti Mountain, is 1320 ft. above sea level.